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FOREWORD

In the second of his Hibbert Lectures, delivered in 1881, Mr (later Professor) T.W. Rhys Davids announced the foundation of the Pali Text Society, 'as the young Society will be called', an event therefore dating from a hundred years ago. The first of its many publications appeared in 1882 and also the first of its 23 issues of the Journal. These ceased in 1927 after almost consecutive publication from 1882.

As part of its centenary celebrations, in 1978 the Society brought out a facsimile reprint of this complete set, bound in 8 volumes. The rich variety of the scholarly topics contained in these Journals comprises editions of some 20 important smaller Pali works, too short, however, to be published separately in book-form. Also contained are original articles, learned notes and queries on difficult Pali words and passages, lists of Pali MSS in various leading Libraries in European and S-E Asian countries, indexes to works published by the PTS, and much else of service and interest mostly but not exclusively in the field of Pali studies. These contributions, all by eminent scholars, still command a high degree of respect throughout the world. Subject and Author Indexes in one vol., 1973, make their contents easy to find.

Also as part of its centenary celebrations the Society is now publishing a Journal for 1981. This, consisting of valuable articles by specially invited scholars in the fields of Pali and Theravāda Buddhism, while covering a wide variety of topics, maintains the high standard set by the contributors of half a century up to a century ago. Thus it amply shows there to be no lack of interest and broadly based, reliable research alive and active today in these two fields of study. Their treasures indeed become more accessible every time the Society makes a new publication, in roman letters, be it of text, translation, part of the Concordance, a Journal or some other tool.

October 1979

I. B. HORNER

ABBREVIATIONS

The abbreviations of the titles of Pali texts follow the system laid down in the Epilegomena to V. Trenckner and Dines Andersen, *A Critical Pāli Dictionary*, Vol. I, Copenhagen 1924-48. References are to PTS editions, unless otherwise stated.

Av-ś	Avadāna-śataka, ed. J.S. Speyer (Bibl. Buddhica III), 2 vols, St Petersburg, 1906
BD	Book of the Discipline (= trsln of Vin)
Be	Burmese edition
BEFEO	Bulletin de l'École française d'Extrême-Orient
BHS	Buddhist Hybrid Sanskrit
BHSD	F. Edgerton, BHS Dictionary, New Haven, 1953
BHSG	F. Edgerton, BHS Grammar, New Haven, 1953
BMFEA	Bulletin of the Museum of Far Eastern Antiquities
BSOAS	Bulletin of the School of Oriental and African Studies
Ce	Sinhalese edition
ChS	Chatṭha-saṅgāyana edns, Rangoon
CPD	Critical Pāli Dictionary
CPS	Catuṣpariṣatsūtra, ed. E. Waldschmidt, 3 vols, Berlin, Akademie Verlag, 1952, 1957, 1962
CSM	Clarifier of the Sweet Meaning (= trsln of Bv-a)
cty/cties	commentary/commentaries
DAT	Ee of Sv-pt, ed. Lily de Silva, London, 1970
Divy	Divyāvadāna, ed. E.B. Cowell and R.A. Neil, Cambridge, 1886, repr. Amsterdam, 1970
DPPN	Dictionary of Pāli Proper Names, ed. G.P. Malalasekera
edn(s)	edition(s)
Ee	European edition
EFEO	École française d'Extrême-Orient
EHBC	E.W. Adikaram, Early history of Buddhism in Ceylon, Colombo, 1946
HOS	Harvard Oriental Series
IHQ	Indian Historical Quarterly
JA	Journal asiatique
JIABS	Journal of the International Association of Buddhist Studies

JRAS	Journal of the Royal Asiatic Society
Lal	Lalita-vistara, ed. S. Lefmann, 2 vols, Halle, 1902, 1908.
MCB	Mélanges chinois et bouddhiques, Bruxelles, 1931-
MPS	Das Mahāparinirvāṇasūtra, ed. E. Waldschmidt, 3 vols, Berlin, Akademie Verlag, 1950-51
MR & Ill	Minor Readings and Illustrator (= trsln of Pj I)
Mvu	Mahāvastu, ed. É. Senart, 3 vols, Paris, 1882, 1890, 1897
n(n).	note(s)
Ne	Nāgarī edition
p(p).	page(s)
PED	PTS's Pali-English Dictionary
Pkt	Prakrit
P.S	Peta-Stories (trsln of Pv-a)
PTS	Pali Text Society
RO	Rocznik Orientalistyczny
SBB	Sacred Books of the Buddhists
SBE	Sacred Books of the East
Skt	Sanskrit
s.v(v).	under the heading(s)
T	Taishō shinshū daizōkyō, ed. J. Takakusu and K. Watanabe, 55 vols, Tōkyō, 1924-29
Toev	H. Kern, Toevoegselen op 't Woordenboek van Childers, 2 parts, Amsterdam, 1916
trsln(s)	translation(s)
v.l(l).	variant reading(s)
w.r.	wrong reading
WZKSO	Wiener Zeitschrift für die Kunde Süd- und Ostasiens
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft

THE THERAVĀDINS AND EAST INDIA ACCORDING TO THE CANONICAL TEXTS

The close relations between the Theravādins and east India in the seventh century A.D. are well known through the concurring testimonies of the two great Chinese travellers Hsüan-tsang and I-ching.

The former, who visited India in the second quarter of the seventh century, records their presence in Samataṭa, that is, in the Ganges delta, where together with two thousand recluses living in more than thirty monasteries¹ they formed the Buddhist community. Unfortunately, he does not state to which school the thousand or more monks, inhabiting more than ten monasteries, belonged. He met them in the neighbouring region to the west, around the famous port of Tāmralipti from whence one could embark for Ceylon. However, it can reasonably be supposed that a good part of them, if not all, were also Theravādins.²

According to Hsüan-tsang, the northern part of east India, in particular the regions of Īraṇaparvata (around the present-day town of Monghyr)³ and Karṇasuvarṇa (just to the north of the Ganges delta) were, on the contrary, under the sway of the Sammatīyas.⁴

At the end of the same century, I-ching, whose information is unfortunately much too general and imprecise, declared that the Sthaviras, that is the Theravādins, were then living in east India with the other great Buddhist schools, the Mahāsāṃghikas, Mūlasarvāstivādins and Sammatīyas.⁵ This would seem to mean that none of these four main groups which then comprised the Community clearly prevailed over the others in the number of its adherents in this region, the Theravādins no more than the others.

There is no serious reason to question the information thus supplied by the two famous Chinese pilgrims, but it would be helpful to know how long the Theravādins had been settled in east India, in exactly which places, and what was the broad outline of the history of their relationship with that region.

As ill luck would have it, the historiographers of this school, who have preserved so many precious details for us about the